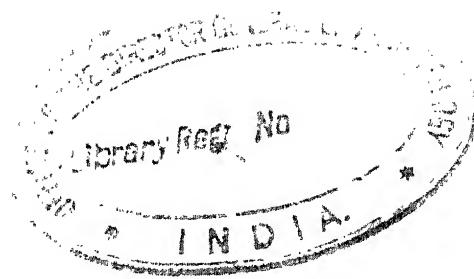


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## MINUTES OF MEETINGS.

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By kind invitation of Rev. A. F. King, a General Meeting of the Asiatic Society of Japan was held at St. Andrew's House, 11, Sakae-chō, Shiba, at four o'clock on November 4th.

The Chairman announced that the Minutes of the last Meeting had already been printed and might be allowed to stand so in the records, without reading.

The Secretary read and explained an amendment proposed by Council to Article XV of the Constitution. That Article, as amended March 20th, 1901, is: "All Members of the Society shall be elected by the Council. They shall *as a rule* be proposed at one Meeting of the Council and ballotted for at the next, one black ball in five to exclude; *but the Council may, if they deem it advisable, propose and elect a member at one and the same Meeting.* Their election shall be announced at the General Meeting following." It is proposed to amend it so as to read: "All Members of the Society shall be elected by the Council. They shall be proposed at one Meeting of the Council and ballotted for at the next, one black ball in five to exclude; but the Council may, if they deem it advisable, propose and elect a member at one and the same Meeting: *Provided, that the name of the Candidate has been notified to the members of the Council at least two weeks beforehand.* Their election shall be announced at the General Meeting following." The Chairman announced that, in accordance with the provisions of the

Constitution, action on this proposal must be deferred until the next General Meeting.

Dr. Baelz then read an interesting and instructive report on his visit to Tonkin as Delegate of the Society to the Congress of Orientalists held in connection with the Hanoi Exposition. The report was as follows:

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## A REPORT ON A VISIT TO TONKIN.

By DR. E. BAEZ.

At the end of last year I had the honour to represent this learned Society at the Congress of Orientalists, which was held in Hanoi, the capital of French Indo-China, from the 4th to the 8th of December 1902, in connection with the East-Asia Exhibition.

The government of Indo-China, had sent most liberal invitations with every imaginable facility for going there and for the sojourn at Hanoi, and I fulfil a pleasant duty in giving expression to my gratitude for all the politeness and kindness I met with in private as well as in official circles at Hanoi.

From Tōkyō alone not less than three other societies had decided to send delegates to the Congress: the German Asiatic Society, represented by Dr. Florenz, the Tōkyō University, by Prof. Takakusu, and the Tōkyō Tōyō-gakukai, whose representatives were Mr. Nanjō and Mr. Fukushima.

Withal it was not easy to find out the best and quickest way to Tonkin. Even at the Yokohama agency

of the Messageries Maritimes, which line was to run special steamers between Hongkong and Haophong (the port of Hanoi), they could not tell us the time of the departures from Hongkong, or rather they gave us the wrong time, as we found out when we arrived at the latter port, the special steamer for Haiphong having left two days before. We now had the choice between the coasting steamers of the subsidized French line and a private German line. A subsidized steamer leaving the next day, we engaged berths, but found her a rather poor affair. Yet we had the advantage of touching at three ports of Southern China, and to get at least a glance at the land and the people there. The first port reached after twenty two hours sailing along the coast was Kwanchouwan, in French spelling Quangtchéou. This is the bay which France took in 1899, as a compensation, it is said, for the German occupation of Kiauchou. Nominally it was leased from China, but one knows what leasing means in the eyes of western powers, and France, like Russia at Port Arthur, England at Wei-hai-wei, and Germany at Kiauchou, made herself at home in Kwanchouwan, and the very sanguine and energetic Governor of Indo-China, M. Doumer, gave to his countrymen at home such a glowing account of the commercial and military possibilities of the place, that large sums were voted for constructions and for railways.

Kwanchouwan is situated near the tropic of Cancer in latitude  $21^{\circ}$  N., and longitude  $110^{\circ}$  E. It is a large bay of a gourd-like shape, running North and South. The depth is from 18 to 20 metres, but the entrance for large steamers is after all only a very narrow channel, near a dangerous bar, which will have to be removed at a cost of 7,500,000 fr. At the end of the bay, where it is about

a mile and a half wide, are the settlements, the one on the eastern shore being called the military town, while the other, on the western shore, is the civil town, which notwithstanding its peaceful profession, boasts of the proud and warlike name of Fort Bayard. Both are in every respect separate and independent.

The country is flat all around, only to the west of the bay is an isolated hill, which serves as a land mark for ships. At some distance back of the military settlement, half a dozen miles away, rises a flat mountain range which is said to contain a crater lake, to be utilized later on for drinking-water but, as it is at least 8 miles distant the undertaking will prove a rather expensive enterprise.

The soil is everywhere sandy and good water is, even with artesian wells, not easily obtainable, a fact particularly bad for the civil town as it is so far not included in the waterworks scheme. For the present, it is true, there is no need of much water there, as the whole white population consists of 17 people, of whom only one is not an official. But the place is beautifully laid out, there is a first, second and third avenue, intersected at right angles by other streets, 15 yards wide, and lined with four rows of young trees, which however do not take kindly to the soil. Altogether, the vegetation is rather poor, the only tree growing to any size and in any abundance being what is called the Chinese lilac. Apparently the civil settlement as such has no future within a measurable time and in consideration of this there is a question of making it a base for the navy, with jetties, docks, arsenals etc, which would cost no less than 25,000,000 francs. The few civilians would then settle across the water in the military town, which

has quite an imposing appearance. The landing there is not yet easy, the sampans not being able to reach the land, owing to the shallowness of the water, and each passenger is carried ashore on the crossed hands of two coolies.

Here too every thing is sandy and flat, yet there is quite a number of new large, whitish, or yellow clean-looking buildings, solidly constructed of brick. The architect is a captain in the artillery, who has put to splendid use the results of his studies at the Ecole Polytechnique. His workmen were the native Chinese and the Annamite soldiers, of whom there are 350, under the direction of French officers and sergeants. The Europeans, 600 altogether, look quite healthy, and it appears that every thing is done to make the place satisfactory from a hygienic point of view. The barracks are two storied, airy, with a liberal allowance of space for the soldiers. There is a well-built hospital besides the usual official dwellings for the governor and the officers. But what strikes one most, is the new Cathedral the size of which is quite out of proportion to the present population. Near the church is a small beehive-like brick hovel with some holes in it, which is said to have been the refuge of Christians in times of persecution. The vegetation is a little richer than in the civil town, but one big banyan tree is a sufficiently striking object, to serve as a landmark. There was a Chinese fort, where the military town stands, but it was found in such a horrible state of filth, when taken over by the French, that it was thought advisable to destroy it and to strew the place repeatedly with quick-line for purposes of disinfection.

Although we were now in the last days of November,

it was very hot and oppressive, and the summer must be a hard time for Europeans.

Altogether one may doubt, whether Kwanchouwan was worth taking. The concession occupies 840 square kilometres with 200,000 inhabitants, who live in some towns and in numerous villages at some distance. The sanguine Governor General Doumer's plans as to the future of Kwanchouwan will probably never be realised. He saw in it the basis for a great naval station and at the same time a port which might tap the trade of the Chinese provinces Kwangshi and Kwantung and divert it from Canton and Hongkong. This was to be done by a railway to Wenchousu on the West River. So this, till lately, lonely, pirate-haunted, bay seemed to be destined to form an important link in the Great Indo Chinese empire, which M. Doumer wanted to build up. But the railway would be costly, and transport by water being so much cheaper, it is not probable that the above named ports would lose the trade of the West River.

M. Doumer having returned to France, his countrymen become rather sceptical as to the future of Kwanchouwan, and it is not improbable that all the great plans for fortifications, for harbour work, and arsenals will be abandoned in favour of the bay of Along, which is near to Haiphong, is enclosed by French territory, instead of being an euclave, and would therefore be a far more suitable base for the defence of the colony.

From Kwanchouwan it took us 9 hours to arrive before *Hoihao* on the island of *Hainan*. The sea here is so shallow, that at low water we could not get nearer than within about four miles of the shore. Hoihao lies opposite the main land from which it is only 10 miles distant.

It is the main port of the big island, and it has, with the neighbouring town of Kuingchou, 30,000 inhabitants, amongst them 60 Europeans.

Hoihao is the seat of a Chinese Customs office, and it has, notwithstanding its difficult access, a lively trade mainly with Hongkong. It is said that Hainan has two million inhabitants, the greater part of whom are so-called "savages," yet from what I was told by one of the Customs officials, they seem to be not as bad as their reputation. Their language makes it probable that they belong, like the Siamese and a part of the Anna-mites, to the *Thai* branch of the southern half of the yellow race. Anyhow Chinese influence has been strong enough to insure the adoption of the pig tail.

The women of the so-called tame inhabitants on the south coast near Yulinkwan wear garments of rather pretty patterns, of which only a few samples have reached Europe so far. There, as in the whole chain of islands extending from Saghalin to Borneo, Japan alone excepted, the *women*, and they alone, tattoo their faces, in Yulinkan, in the form of two thin straight lines on each cheek and something like an arrow, with the point upwards, on the chin. Amongst the savages some of the men are said to be tattooed too.

The French, who consider Hainan as belonging to their sphere of interests, have followed in Hoihao the same plan as in other parts of South China, and they have besides their consulate, a subsidized school under the direction of Catholic Missionaries, and a Government hospital with a naval surgeon at its head. This practical method has succeeded well, not in Hoihao only, but in

all the larger towns of Kwantung, Kwangshi, Keichou, and Yunnan.

It is said that France regrets not having leased Hainan at the same time as Kwanchouwan, as nobody would have opposed the occupation then; and there can be no doubt that the island, which is as large as Ceylon, might in the course of time prove a very valuable acquisition. Yet even then the trade would probably, as now, be in the hands of Englishmen and Germans, as French merchants do not emigrate.

From Hoihao we went in 16 hours to the southernmost open port of China, *Pukhoi*. The passage is often pretty rough owing to the strong current at the southern entrance to Hainan Strait. The town is said to have about thirty thousand inhabitants, and with its two-storied white or grey brick houses, covered with white-lined tiles, it makes at a distance, a far more substantial and western impression than a Japanese town.

The place has further a curious aspect owing to some high square solid walled buildings towering like castles above the other houses. These are pawn houses, which seem to play an important part in the life of the townspeople. The favourable impression disappears, however, as soon as one enters the streets, which are narrow, filthy, and full of horrible smells.

The aspect of the numerous junks in the harbour reminds us that we are now within the area of the notorious Chinese pirates, which extends from Canton right down to Tonkin. Each trading junk carries from two to four guns and a corresponding number of rifles, just as did European merchant vessels during the seventeenth or eighteenth centuries. There is a garrison, too, of 250 tall and soldierly

looking men under an officer who was trained by von Hannecken. They have Krupp guns, which are kept in splendid order.

The women wear very curious hats. From a round flat disc of straw, with a hole in the middle for the top-knot, hangs all round a piece of dark blue cloth covering the whole head almost down to the neck. As this makes the women quite helpless in the streets, the cloth is generally lifted more or less in front, although that is quite against the etiquette. It is said that this strange head-gear was forced upon the women of Pakhōi by a governor, who found that they tried to attract the attention of men in an unbecoming way, and to this very day the hats are called in Pidgin English, Hide-shame hats. The swine at Pakhōi are of a remarkable breed: small black animals with a regular saddle and the belly reaching right down to the ground. Hogs are nowhere pretty, but these animals beat all their tribe in ugliness. They are to be seen everywhere, even in the streets of the town.

Leaving Pakhōi at three in the afternoon of November 24th, we came in sight of the coast of Tonkin near Haiphong at daylight. The approach to this most important port on the whole eastern coast of Indo-China is not very inspiring. It is true, on the right hand that is to say, towards the north, there is a wild naked range of abrupt mountains, about 500 metres high, enclosing the famous Bay of Along; but before us everything is flat. We are in the great velt of the Red River, famous for the wonderful fertility of its plain, which was definitively conquered by the French after many vicissitudes. A canal has been cut through a big grass-grown bar of alluvial sand admitting, at high water, steamers up to about two

thousand tons. A group of houses towards the north-west marks the bathing resort of Doson where, *faute de mieux* the inhabitants of Hanoi and Haiphong take refuge during the greatest heat of the summer. The large white building on a flat green plateau is a Sanatorium of which there is much need in this unhealthy climate; for where now the modern town of Haiphong stands, there was nothing but swamps little more than 10 years ago. Now we steam into a harbour with but little shipping; and land at a regular stonewalled jetty, pass our luggage through the customs, and taking *jinrikishas* (here called *pousse-pousse*) are soon wheeled along wide well-laid roads into the main street of Haiphong. Everything is solid and most modern. The clean street with its rows of trees, the new white houses, the *cafés*, the telegraph and telephone wires, all would make us feel in an European town, were it not for the tropical heat and for the strange race of yellow people populating the place. Of Europeans very little is to be seen; indeed, after the bustle of Hongkong or Shanghai or Yokohama, the whole town seems to wear a dead appearance. Yet one can not but admire what the French Government has made of a most desolate and horribly unhealthy place. Every square foot of the town is made land; as soon as one leaves the foreign quarter one sees everywhere pools and swamps between the houses of the native population, who number somewhat over 20,000 souls, whereas the French number 1100.

There are several obstacles to the greater development of Haiphong. The first is the insufficient depth of the sea. This could be remedied by a large canal from the bay d'Along, through the swamps, which could be made at an

expense of 20 million francs ; and which probably will be made in the case of Kwanchouwan being given up and the Bay d'Along being chosen in its stead as a naval station by the Government. Haiphong, as the great commercial port of the Indo-Chinese empire, would then be accessible to large steamers, and at the same time have the advantage of being protected by the French navy close by in the case of war. The other drawback is the preferential tariff which imports from France enjoy ; this is the source of a great income from foreign merchandise, but it cripples the trade of foreign nations, and as it is, there is not much prospect of a large commerce between the mother-country and the colony. Even with the high duties, hardly 50% of the imports come from French harbours, and of the exports only one tenth goes there. It is therefore no wonder that again and again voices are raised to make Haiphong a free port.

Haiphong is connected by rail with the capital of Indo-China, *Hanoi*, the distance being 84 miles. The line is about the same gauge as in Japan but the cars are wider and larger: almost as wide as in Europe. The first-class is comparatively expensive, and with its soft cushions, rather hot in such a climate. The third-class has curved wooden seats and large windows with curtains ; it is therefore airy and preferred by most passengers. Then there is a fourth class, which is the special feature of the whole system. It consists of very large cars forming an open space, covered with a roof only, and lined with narrow seats all round. The passengers, who pay a ridiculously small fare, are charged some thing for the merchandise which they take with them, and so the whole car looks like a wandering market, on wheels full of rice, millet, vegetables

fruit, fish, and all kinds of other merchandise, and those things are handled here just as in one of the market halls of the Tonkin towns. People are bargaining, selling and buying, and this curious sight affords to the traveller a good opportunity of studying the types and the habits of the natives.

The line runs through the fertile delta and valley of the Sonkai or Red River, which has its origin in Southern China in the province of Yunan, and which forms the line along which French enterprise hopes to open not only Yunnan but also Kweichou and particularly Szechwan. Seeing the country with villages half-hidden in bamboo groves, with ricefields, and their little dams, with canals, and peasants carrying on each end of a pole a basket, and trotting along the paths with conical straw hats and in short trousers, one might imagine oneself in Japan if it were not for groups of Areca palms here and there. The train takes fully five hours to cover the 84 miles between Haiphong and Hanoi. Shortly before reaching the latter city, the Red river is crossed on by far the longest and finest bridge in the Far East. It is over a mile long, and very gracefully constructed in iron. It cost five million francs, which sum was paid out of the colony's own revenue. So we were at last at the place of our destination, Hanoi.

*Hanoi*, the capital of the Indo Chinese Empire, as it is often styled in French literature, is a creation of hardly a decade, and yet it is undoubtedly the finest European town in the whole of Eastern Asia, a creation of which France may be justly proud. It is splendid alike in conception and in execution. Everywhere fine well-kept wide streets or rather boulevards with from two to four

rows of trees, and elegantly paved sidewalks wide enough for the crowd in the Rue Royale in Paris or in Regent Street in London, the centre being formed by a beautiful lake with two picturesque islands in the midst of a fine park: electric light and electric tramways every where, coquettish carriages drawn by diminutive yet graceful and swift horses, jinrikishas at every corner, it is little short of marvellous, what has been done in such a short time.\*

The adjoining native town with its hundred thousand or more inhabitants, with its clean streets lighted by electricity and traversed by electric railways, with its picturesque, two-storied, white brick houses, makes a very pleasing and far more solid impression than Japanese towns. It is difficult to describe the houses, suffice it to say that they show unmistakable Chinese influences, having at the same time something special which reminds one of the Moorish Orient.

It is only a few years since Hanoi was made the capital. Until then Saigon had been the leading town in French Indo-China. But when M. Doumer was made Governor-General he decided, that, in the interest of his grandiose plans, the capital must be further north, nearer to China, for the whole of southern China was, in the mind of that ambitious and energetic man, to be included in the French sphere of influence; and he at once prepared everything for the peaceful conquest of the provinces of Yunan, Kweichou, and Szechwan, by means railways, schools, missions etc. For an Empire comprising the whole of the present French possessions, and influencing those Chinese provinces, with more than 80 millions

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\* Since my visit, a terrible typhoon has worked shocking havoc in Hanoi, and the beautiful park round the lake has been almost destroyed.

of inhabitants, and extending from Saigon to the upper valley of the Yangtze, Hanoi would indeed recommend itself as a well situated centre. For all these plans a loan of 200 millions francs was necessary. Tonkin was not popular in France just then, and it seemed very doubtful whether such a sum could be obtained. But M. Doumer was not the man to be discouraged. He went to France himself, and, thanks to his contagious enthusiasm and the glowing picture he drew of the future of the French colonial empire, he was successful. He got the 200 millions, and railway and harbour building was begun at once. But the only recently conquered province of Tonkin did not yield enough to keep up such enormous expenses, so the formerly separate provinces of French Indo-China, Cochinchina, Cambodja, Annam, Laos, and Tonkin, were made into one state with a common budget. Thus the surplus of the very rich province of Cochin-china could be made available for Tonkin, and this was done. That the southern provinces did not like the arrangement, is natural, and M. Doumer was never popular there. But he was so, for some time at least, in Tonkin, on which he concentrated all his efforts, it being contiguous to southern China. Yet numerous sceptical voices were raised in France. Therefore, to show to the world what France had already done in the East, and what a fertile and promising country she possessed there, M. Doumer conceived the idea of an International East-Asia Exhibition in Hanoi. He set to work at once and everything was done on a grand scale. The Main or Art Building of the Exhibition is a permanent stone edifice in the style of the Louvre at Paris, and by its dimensions as well as by its proportions satisfies even very high expectations. The other

buildings were structures erected for the purpose, and were to be taken down afterwards. They contained the exhibits of Indo-China, of China, Japan, the Philippines, Siam, and some specimens from Java, Sumatra and Polynesia. There were besides, ethnological exhibits with specimens of almost all the various tribes and inhabitants of South-Eastern Asia. The usual pleasure-resorts were there too. The whole was situated within well-laid out grounds, and made a pleasant impression. One saw everywhere that no expense had been spared to make the whole a success. But like, most exhibitions, it was not successful from a financial point of view; in fact it could not be, as the entrance was free. But it was never expected to be a financial success. The Government voted a certain sum of money to impress the world and particularly France, and the inhabitants of Tonkin, who were carried to Hanoi for the purpose at reduced railway rates; and they availed themselves largely of this facility. Had they been possessed of any spirit of enterprise they might have profited economically as well by starting new industries or improving the existing ones.

The exhibition was to have been opened on November 1st 1902, but the inauguration was postponed for a fortnight and even when we arrived in the last days of November it was hardly quite ready. I am sorry to say, that the Japanese exhibition was the poorest of all, poor in quality of the exhibits, and defective in its arrangements. This is the more to be regretted, as the Chinese exhibition next door was the best of all. It is hardly conceivable why a nation, artistically gifted as the Japanese are, should on such occasions be conspicuous by the absence of good taste. It seems that in Japan even great

exhibitions are considered as a kind of bazaar (kankōba), where the wares are put into crowded cases without any regard to artistic effect. It was so at the Paris exhibition, and it was so now in Hanoi.

That the number of foreign visitors did not come up to what was expected, is after all not astonishing, for Tonkin lies outside of the great routes of travel, not one of the great steamer lines of the Far East touching there, and then the season (winter) was not the one which people select for a visit to China and Japan, the two countries, which attract the immense majority of travellers. No doubt some day the Messageries Maritimes Steamers will include Haiphong amongst their ports on the way from France to Hongkong, but now they only touch at Saigon and from there it is five days travelling along the coast of Annam in second-class ships; and again three or four days to Hongkong.

Anyhow those who went to Hanoi to see the exhibition, did not regret it. Even the climate was favourable, December being a delightful month in Tonkin, neither hot nor cold, and sunshine almost every day. In summer it is very different. Then Tonkin has the unenviable reputation of being the hottest place in French Indo-China, so that particular care has to be taken against sunstrokes. Towards the end of January a two months period of fine drizzling rains sets in, and then, too, the place is not fit for a visit from people travelling for pleasure.

*The Congress of Orientalists* connected with the exhibition, was held under the auspices and under the direction of the French school of the Far East. This is not a school in the common sense of the word, but an institute for scientific investigation. There are no students,

but a body of young professors, who make a special study of the languages and the history of Eastern Asia, in particular of Indo-China. Yet there is a chair for Chinese, and one for Japanese, the occupant of the latter, Mr. Maitre, being in Japan now. There is the nucleus of a splendid library, and there will be a museum connected with the school. The institution is of quite recent origin, but with its competent staff of professors it promises to become one of the most important centres of scientific researches in the East. It is regrettable that there is no chair for ethnology and anthropology; for valuable as the researches into inscriptions, history, and languages, may be, the people to whom they belong, ought to be studied too, and from my own experience I may say that there are few parts of the world which compete with Tonkin in the variety of tribes, nations, or races; and they are comparatively easily accessible to study. So far, all that we know about these tribes is due to the labours of doctors belonging to the French army or navy, and to French officers. I can not indeed let pass this occasion without paying a compliment to the earnest scientific spirit prevalent amongst the French officers in Indo-China, who have contributed so very much to our knowledge in many different fields of investigation.

The Congress lasted from the fourth to the eighth of December. The attendance was less than had been expected, and particularly noticeable was the fact that not one of the distinguished Orientalists of France, who had formed the Comité of Initiative of the Congress in Paris, put in an appearance. This was a great disappointment to the foreign delegates and members, who had been eagerly looking forward to the pleasure not only of hearing

valuable communications from the mouths of leading men, but also of making their personal acquaintance, which in such cases is generally of great value, as furnishing the younger generation or those who have not much time for special studies with new ideas and with frequent suggestions. However, the meetings were quite satisfactory, although no important discovery was made public and no contribution to our knowledge of the Far-East was made such as might have far reaching consequences in the domain of science. Tokyo had sent more numerous representatives than any other place. Professor Takakusu, of the Imperial University, read a paper on the *Sankhyakārikā* in the light of its Chinese version, and on the voyage of Kanshin to Japan; Professor Florenz made communications on the Archaic poetry of Japan, and on a Japanese novelist of the 17th century. Your representative spoke on the races of Eastern Asia, Mr. Nanjo Bunjo on the *Saddharmapundarika*, and Mr. Fujishima on the History and Doctrine of the Shin Sect.

Interesting excursions were made first to the spot where a capital stood two thousand years ago, which has now completely vanished and then, by a special train, to the Chinese frontier beyond Langson, to the so-called Porte de Chine (Door of China). This latter excursion offered a good chance to see the country, which is quite flat, being the Delta of the Red River, as far as the town of Bac-ninh, which will be an important railway centre within a few years. Here the line along which we travelled further on (the only one in working order so far), divides from the great line, which, following the Red River, is to reach the Chinese frontier at Laokai, whence it is to be carried on to Mengtse in Yunnan, to Yunnanfu, and even-

tually into Szechuan, which the French regard as within their sphere of interest, in China. Another line from Bac-ninh leads due south to Namh Din, the greatest manufacturing town in Tonkin. Beyond Bac-ninh distant chains of hills appear on each side which, closing up more and more, reach the railway at Kap, 42 miles from Hanoi. From here the line passes through country which shows two kinds of mountains as different in form as can be imagined; one form consists of numerous mound-like hemispherical hills, to which the French have given the significant name of Mamelons. They rarely attain a hundred feet or more of height, and their surface is mostly covered with high grass or shrubs. Behind these soft hills, or between them, or sometimes out of the level plain, rise steep rugged abrupt perpendicular mountains, and mountain ranges, sometimes a thousand feet high, at others not higher than a house. Where they occur in the plain, their contrast with their surroundings, without any gradual transition into the latter, makes a very picturesque and almost bizarre impression.

On the heights of such a range there are a number of isolated deep crater-like depressions, which are however not of volcanic origin. On the contrary, the most probable explanation of these various mountains is that they are old coral reefs. This theory explains the craters or circuses, as they are called in French, in a most natural way, and it is borne out by the fact, that they contain enormous holes and caves. One of these caves near Langson, which we visited, has been changed into a Buddhist Temple; it is like the Benten Cave at Enoshima on a grand scale. This cave, as well as the circuses on the mountains, served as refuges and as a kind of fortresses

for the lawless bands of Chinese who are generally called pirates (even on the terra firma) and who gave the French a good deal of trouble when they conquered the country in the nineties. The whole low country was once covered by sea, and the rocks of the famous bay of Along near Haiphong, which is grander and, in its way, at least as fine as the best parts of the Japanese Inland Sea is simply a continuation of the steep mountain ranges. Here the single rocks or mountains are still separated by water, which in the course of aeons may disappear too.

Langson is the head town of this mountainous district; it is beautifully situated, and seems a healthy place. It has a strong garrison. All along the line one sees from time to time, on the tops of hills, white houses with or without towers, which look like Italian villas, but they serve a less idyllic purpose, being simply for military posts.

The railway leads on to some miles beyond Dong Dang, and then the rails stop abruptly in the open field within one foot of the Chinese frontier. The valley is here very narrow, bordered on each side by steep cliffs, on one of which, high, high up towers a Chinese fort, looking down on the French frontier fort, which, though situated on a hill, is far below it. The narrow valley, or rather the pass, for it is a pass, is closed by a double castellated wall of formidable aspect, which climbs up the mountain on each side, but which would not be of much use against artillery fire. The monster which is painted over the main gate of the building in the centre of the pass, looks, from its sheer ugliness, more dreadful to a European eye, than all the Chinese soldiers together.

The Chinese Colonel, on whom we called, was a very kind elderly gentleman who treated us to tea and cigarettes. The French have got the concession to build the railway on though the pass into the province of Kwangshi to Nanningfu and thence to Wuchoufu, both on the West River; but in one way or the other the Chinese officials have so far prevented that extension, perhaps not much to the detriment of the Indo-Chinese tax payers, as it is very doubtful whether it will ever pay from a commercial point of view. So far the railway, with its 120 miles of length, may be said to be purely strategical or political.

How will it be with the *pièce de résistance* amongst the railways in Indo-China, the one into Yunnan and eventually into Szechuan, for which the definitive concession was granted by the Chinese only a few days ago? This is nominally a private enterprise with a capital of 100.000.000 fr. (4.000.000 £). In reality the capital is raised in this way: 12.500.000 fr. by the company, the same seem as a subvention by the Government of Indo-China, and a guaranteed annuity of fr. 3.000.000 for 25 years, equal to 75 000.000 to be paid by the colony too. Thus the company itself pays only 12% of the whole capital, the country pays 88%, and yet the whole profit goes to the company! One is inclined to think that a railway under such conditions, *must* pay a good dividend if not, it is certainly not worth being built. Other projected railway lines are to run length-wise and across the whole of Annam, and to connect Saigon in Cochinchina with Bankok in Siam. But none of these lines will be completed in the near future, since the present Governor General, Mr. Beau, takes a far more sober view

of all these grand but expensive schemes, than his sanguine predecessor, who wanted to build up the French colonial Empire in hot haste.

*French Indo-China* is composed of five provinces: Cochinchina with 3.000.000 inhabitants, Cambodja with 1.600.000, Laos with 1.000.000, Annam with 6.000.000, and Tonkin with 10.000.000. This, together with 289.000 inhabitants in Kwanchouwan, brings the total up to nearly 22.000.000 on an area one fifth larger than that of France. I take these data from the guide book to Indo-China by Madrolle, who had access to official information. Yet the almanac of Gotha, based on official statistics too, gives only 17.000.000 for the same year. The difference is explained by the absence of any reliable census of the population of Tonkin, the estimates of which vary between three and ten millions. The former number is certainly far below the reality.

The revenue and expenditure of the whole Colony were estimated at 27.000.000 piastres each for 1902; that is about 25 million yen. The trade balance is greatly in favour of exports, of which only  $\frac{1}{10}$  went to the mother country.

The inhabitants of Indo-China all belong to the southern or Malay branches of the yellow race; the natives of Tonkin and of northern Annam, the so called Annamites, being more like the southern Chinese, than the other, who come nearer the Siamese and the Javanese. Yet the general characteristics of the yellow race are so pronounced that not only I, but even my Japanese fellow travellers could not make out Tonkinese dressed in European style from Japanese. In fact, in a case in which I raised some doubt, the three Japanese delegates to the

Congress took a man to be undoubtedly a Japanese who was a pure Tonkinese. Such experiences are a strong support of my often expressed but often opposed opinion that there is no characteristic and decisive difference between the Japanese, Chinese and Korean on the one, and the so called Malay races on the other side.

It is true, that the aristocratic northern type of the one with the long oblique eyes, the aquiline and nose, the long face, is very rare in Indo-China yet the "emperor" of Annam himself, has these eyes in a most marked degree.

Altogether the Annamites are a rather weak race, small and slender. The fine tall figures of many Chinese and the splendid muscular physique of the Japanese fisherman or peasants are the great exception. On the other hand they are more elegantly and more gracefully built, particularly the women. I know no country in the Far East where women have so gracefully shaped wrists and ankles, and where they carry themselves so splendidly upright, or where they walk as in well as Tonkin. On the other, hand, the faces are not pretty or regular, though sometimes sweet.

The disposition of the natives is, as in most tropical countries, languid, and there is a general want of energy and activity, which forms a marked contrast to the Japanese. Here, again, we see that peoples belonging originally to the same stock may under different climates and circumstances develop quite a different character and temper.

What are the prospects of Indo-China? This question has been very differently answered. Some authors take a glowing, some a gloomy view, amongst the latter not a few Frenchmen. For instance Mr. Marcel Monnier,

whose book: the "Tour of Asia" has been awarded a high prize by the French Academy, is amongst these. He sees too much officialdom everywhere, and too little private enterprise. That is, indeed, the fundamental drawback in French colonies; but as France has no increasing population, there is no inducement for emigration, and as long as merchants, and engineers and agriculturists do not go to a colony on their own initiative, it can not be quickly developed. But there can be no doubt, that the French government has done all within its power to help on private enterprise as well as public works by giving every possible facility to all who are ready to invest money and risk their health in the opening up of Indo China. Unfortunately it is hampered in its well meant efforts not only by the usual difficulties attending the governing of a numerous, indolent, native population by a handful of Europeans, but also by the constant opposition of the French press organs in Tonkin itself. On seeing their unrelenting and far-fetched objections to whatever the administration does, one is reminded of the Irishman, who was shipwrecked on an unknown island and whose first words to the first native he met, were. "What is the government here? I am against it." There may have been mistakes, most probably there were, there may be taxes, which weigh heavily on the natives, but altogether the position of the latter is undoubtedly much more favourable under French rule than it ever was under their native mandarins. They are more independent, they are taught new kinds of industry, fertile but uncultivated parts of the country are opened up by roads and railways, and if the native population did not profit by these advantages, it would be its own fault.

There are still many other questions, which might be touched here, the chances of the culture of coffee, tea, camphor, tobacco, the Chinese immigration question, the influence of the climate on Europeans etc, but I fear I have already trespassed too much on your patience, and I close my report with the remark that, when one sees what wonderful progress India, Ceylon, Burma, and many other tropical countries have made under British rule, a rich and fertile country like Tonkin should have a brilliant future before it, if equally well administered and developed.

The report held the close attention of all those who were present and elicited comments and questions from Rev. Walter Weston, Mr. Gubbins and Dr. Greene. The President, in behalf of the Society, warmly thanked Dr. Baelz for his entertaining and instructive report; also Rev. A. F. King for hospitality in entertaining the Society; and declared the Meeting adjourned.

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## MEETING AT YOKOHAMA.

25. November, 1903.

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A special general meeting of the Asiatic Society of Japan was held at Van Schaick Hall, Yokohama, on Wednesday afternoon Nov. 25. Rain unfortunately fell just about sun-down and this, combined with the imminent departure of the Christmas mail for Europe, the Convent concert, and other social fixtures, undoubtedly kept a goodly number of folks away.

The Rev. E. S. Booth presided and in introducing the lecturer said that meetings of the Asiatic Society in Yokohama had been very rare of late years. He could remember, 15 or 20 years ago, when they frequently met in the Grand Hotel parlours, and Professor Milne would come down from Tokyo and tell them of his latest discoveries in the then new science of seismology and how he would send them home shivering with fright at his very emphatic assurances that the very centre of seismological activity in Japan lay almost within their view in the middle of Tōkyō Bay.—(Laughter). The Council of the Asiatic Society had long been considering the calling of a meeting in Yokohama so that residents could see that the Society was still in active existence and was still carrying on its excellent work of research and investigation, but the opportunity did not immediately present itself until to-day. That afternoon the Society had to place before them a subject possessing exceeding great novelty, novel in that it was seldom nowadays that one could meet a man

who had come straight from a land still shrouded in mystery. The speaker that afternoon had come to tell them about some of his adventures in Thibet, and more particularly in the closely guarded city of Lhassa. In the latest number of the *Century Magazine* appears an article by a Russian, a Mr. Ushe Narzunof, who describes a visit he had paid to Lhassa, and this gentlemen and the lecturer that afternoon, were the only foreigners—outside the Chinese, of course—who had penetrated within its walls during the past 25 years. Mr. Kawaguchi spent 1½ years in Lhassa and at the request of the Council of the Asiatic Society he had prepared a lecture upon his adventures. Now, to save the interruptions inseparable if the lecture was first delivered in Japanese and then translated into English, the Rev. H. H. Guy had kindly visited Mr. Kawaguchi the previous day and obtained from him an outline of the lecture. This outline he would proceed to read to them, and afterwards, Mr. Kawaguchi would be pleased to answer any questions and to explain and describe the very interesting collection of Thibetan curios which were placed about the Hall.

Mr. Kawaguchi, speaking in Japanese, expressed his thanks for the honour done him by the Asiatic Society and also by the ladies and gentlemen who had assembled that afternoon to hear his adventures. He was particularly indebted to Mr. Guy for the work he had done in connection with the translating of the lecture.

The Rev. H. H. Guy then went to the reading desk. He said that Mr. Kawaguchi left Japan on June 26th, 1897, arriving at Darjeeling on August 3rd, of that year. On January 5, 1899, he left Darjeeling for Calcutta and proceeded thence to Buddhagaya, to visit the famous

temples there. From thence he took a month's journey to Khatmandoo and then passed on to Mount Dhwalagiri. On the northern side of the mountain he found the hill-side village of Lohtzalahn, where he stayed a year perfecting himself in the Thibetan language and customs. He left Lohtzalahn on June 12, 1900, and though the road was obstructed by soldiers he reached the borders of Thibet on July 4, 1900. To avoid suspicion, he made a detour and went to Lake Manasarowar, and then at Gyanima found a market town frequented by Indian and Thibetan merchants. From this rendezvous he made his way round Mount Kailas and eventually reached Lhassa on March 21, 1901. He at once went to a *sera*, or priest college, one of the great Llamaseries which abound in Lhassa, and obtained a temporary lodging. Though not a physician in reality, Mr. Kawaguchi found it expedient to adopt the role, and having succeeded in effecting some astonishing cures—astonishing from the Thibetan point of view—he found his path fairly smooth for awhile. There is a peculiar kind of dropsy very prevalent in Lhassa, which, if taken in time, can be cured, and, Mr. Kawaguchi being fortunate in his treatment of some dropsical patients, his fame spread abroad, and the Minister of Finance took him to live at his house. So great was the belief of the Thibetans in his healing powers that they were persuaded that he could heal all sorts of disease, and Mr. Kawaguchi is convinced that many people were actually healed by faith alone. But his popularity almost led to his undoing, for the practitioners grew jealous of his fame and his life was threatened. Through the influence of the Grand Llama the danger passed. This great dignitary having heard from the mouths of some

poor priests whom Mr. Kawaguchi had cured free of charge, of the mighty powers of the *pseudo*-doctor, the Grand Llama proposed that our traveller should become a Court physician. The head Court physician, the *Teikan*, was accordingly instructed to present Mr. Kawaguchi to the Grand Llama. This audience took place in a detached palace on the north side of the Kichu river. The walls of this palace, like all other specimens of purely Thibetan architecture, were concave. Inside the gate the traveller found buildings having flat roofs like buildings in Calcutta, while others bore roofs of the high Chinese design: some of the gardens were laid out in accordance with the Chinese system of landscape gardening, while others were laid down with broad lawns and grass-plots in the European style—these showing undoubted traces of Anglo-Indian influence. Mr. Kawaguchi had received minute instructions as to his procedure on reaching the audience chamber, and so when he entered the apartment with the Head Physician, he bowed thrice, striking the floor each time with his head: then he crawled along the floor towards the Grand Llama and received his blessing, the Llama placing his hand on the suppliant's head. After a formal introduction the Grand Llama said: "I hear that you have been performing great cures: go on, I will see that you are looked after." A brief conversation followed and then Thibetan tea—tea mixed with salt and butter—was handed round, and a few questions regarding Chinese Buddhism closed the audience.

Mr. Kawaguchi, describing the appearance of the Grand Llama, said that in August, 1901, he appeared to be about 26 years old; a large man, with eyes more almond-shaped than the average Chinese. A Chinese phrenolo-

gist who saw him passed this remark, "He is a man who will cause a rebellion." The look of the Llama might be described as being sharp like a fox. He usually wears the clothing of a Thibetan priest, but when transacting affairs of state he assumes silk garments cut in the style of the clothes worn by the common people. He was educated at the Rebun College in Lhassa, where he graduated, and he claims to be the 13th incarnation of the Bohdisattisvista. In character he is exacting, but has great sympathy with the lot of the common people. He readily hears their requests and helps them. He is just, impartial in judgment, and possesses great political resources. He is undoubtedly more interested in politics than in religion, and is looked upon as a man of great power and influence among the people. But foreign politics as they influence Thibet are a source of great worry to the Grand Lama, who dreads foreign interference. To illustrate this, Mr. Kawaguchi tells a story related to him by the Thibetan Minister of Finance. In December, 1901, a Thibetan who had been sent to Russia to try and arrange a secret compact, returned and reported that "Russia would help Thibet at any time, in spite of any interference on the part of England." This gave the Grand Llama much peace of mind. Thibet has had relations with China since the 7th century, but it was not till 1700 that she became a dependent on China. Now Thibet is almost independent again and China's influence there has fallen to earth. This is largely the result of the China-Japan war, news of which quickly found its way to Thibet. It seems that, when that war broke out, China sent Imperial messengers to the Grand Llama asking that prayers might be offered for the suc-

cess of the Chinese arms. To carry out these wishes, the priesthood throughout Thibet were engaged, and to render their prayers more effective, mimic battles were arranged in which the priests took part. With reference to these wholesale prayers for China, another good story is told. Thibet is supposed to pay tribute to China, but as a matter of fact she pays nothing. She squares the bill in this fashion. Every year, on the 6th March, the Thibetan priesthood has to pray for the Chinese Emperor. This involves some expense, so the Chinese tribute money is ostensibly employed in paying the costs of the Emperor's annual prayer-meeting, and part of the expenses incurred in sending messengers to Peking to enquire after the Emperor's health. Priests and laymen are equally involved in these transactions.

Russia first became interested in Thibet through a Buriat Mongolian who went to Thibet to study Buddhism. He was followed by others of his race, and when Russia took over the Buriats and incorporated them in her Siberian dominions she soon took advantage of the situation. The first Buriat student, Ngakuwangdordge, was a man of some importance and he studied for 20 years at the Rebun College and, graduating, became a Doctor. He eventually became teacher to the present Grand Llama when but a child, and on the foundations thus laid built up a position of power and influence. When this Buriat returned to his own country it did not take long for the news to reach St. Petersburg that he had been a teacher of the Grand Llama, and he was sent back to Thibet loaded with money and other acceptable things. These he presented to the priests, the teachers in the Colleges at Lhassa, and to others of influence. Then when Chinese

influence began to wane upon the close of the China-Japan war, he strengthened his position still further and taking advantage of an opportunity said to the Prime Minister, "If Thibet does not look to Russia, England will do her damage." Then the question arose, what sort of a man is the Russian Emperor, and it was not long before the diviners found that he was "an incarnation of Maha Bodisatva—the Maha Bodisatva who is to unify the world." This declaration fitted in with the Thibetan belief that Utopia (Paradise) lies to the north of Thibet and that the founder of the new religion will come from there when he sets about founding the kingdom of the whole world. Thus with fine words and the expenditure of much money, a great faith in Russia was stimulated among the official classes. Toys, pistols, watches, all ostensibly made in Russia but really hailing from America, now began to filter in as presents for the folks of influence, while the Grand Llama himself received a Bishop's robe from the Czar. An embassy was now organized to thank the Czar for his presents, and the Lord Chamberlain (Danieru Cheumo) was sent to St. Petersburg. He was reported in December, 1901, to have made a secret compact with Russia. Two months later a caravan of about 200 camels came from the north, bringing rifles and small foreign things, a present from Ruesia to Thibet. Mr. Kawaguchi learned of the contents of the caravan from the Minister of Finance, with whom he was then living. Though these relations with Russia are most pleasing to the Grand Llama and the Prime Minister, the people in general are in great doubt as to the purpose of such intercourse and are asking many questions. The

Grand Llama, however, allows nothing of this grumbling to come to the surface.

England's relations with Thibet have proceeded through Darjeeling, and many have been the efforts made by the Indian Government to establish a state of good feeling. At Darjeeling there are schools where Thibetans can obtain their education free; scholarships are given to those students who show special aptitudes, and these later obtain positions as teachers, secretaries and surveyors. Thibetan students greatly appreciate the advantages to be obtained in India, for in their own country they suffer many hardships, and when they return home they spread abroad a spirit of good-feeling for England, the English officers, and the Indian Government. Indeed many of them held the belief that the late Queen Victoria was an incarnation of Paludenlhamo, a famous idol in Lhassa, who is either the Goddess of War or Minerva. When they heard of her death they said she had returned to her own country. There can be little doubt that the general opinion among the people of Thibet is in favour of England. With regard to Nepaul, which lies on the Thibetan boundary, relations are rather strained at present. Thibet fears Nepaul, which is an independent monarchy having an army of 40 or 50 thousand men, and Thibet still pays the Nepaulese a tribute for the conquest made by the latter in Thibet. Mr. Kawaguchi was present in Nepaul when the tribute bearers arrived and he was fortunate enough to obtain from the Head of the Mission himself all the particulars relating to the overture made by Russia to the Grand Llama. Mr. Kawaguchi found the Nepaulese much like the Japanese, but the great weakness of the country arises from polygamy which

leads to much internecine strife and many murders and assassinations. Summing up the political situation in Thibet at present, Mr. Kawaguchi is of the opinion that Russia is in the lead through the officials, but should she take steps to enter the country even with an armed force, she would then encounter the strong feelings which the people have for England. This naturally raises the question: has Thibet the desire to be independent?—and Mr. Kawaguchi's answer is that the Thibetans as a nation have no spirit of independence. Rather they are of a dependant spirit: they want always to lean on some one stronger than themselves, and this development of their character he attributes greatly to polyandry. Yet the population is increasing tremendously. Already Thibet has to import a great deal of barley from abroad; her cotton clothing is all purchased from India, and her trade relations with that country are expanding in all directions, so it seems that if England only pursues the right methods she must inevitably become the protector of Thibet.

At the close of the lecture the speaker invited questions. In answer to Mr. A. BELLAMY BROWN Mr. KAWAGUCHI said he entered Lhassa in the garb of a Thibetan, a red woollen robe, and when interrogated as to his profession he said he was a Chinese physician. Of course he spoke Thibetan all the time.

In answer to another question, Mr. Kawaguchi said that he was obliged to leave Lhassa in consequence of a merchant from Darjeeling giving it out that he was a Japanese priest. He had to leave at once.

The Rev. Walter Weston said that with reference to the remark that Mr. Kawaguchi was only one of two foreigners who had been in Lhassa, he supposed that

this only referred to the last quarter of a century. A great many foreigners had really been there from the 14th century downward.

Mr. Kawaguchi.—Yes, that is so. The remark would only apply to the last 20 years, and of course Chinese are continually coming to and fro.

Mr. Weston wanted to know whether Mr. Kawaguchi had any idea whether Major Younghusband's boundary commission, which they read of occasionally in the papers, had any prospects of success.

Mr. Kawaguchi said the commission would undoubtedly have to suffer great hardships and privations owing to the great cold of winter. The question of provisions was a serious one, and besides they must expect the opposition and hostility of the Thibetan soldiery; still a good campaigner might hope to see his mission crowned with success.

Another questioner asked what was the reason for England sending such an expedition.

Mr. Kawaguchi explained that England had long been desirous of making a treaty of friendship with Thibet, but had never succeeded. Just opportunely a dispute arose between Nepaul and Thibet with reference to the boundary line dividing the two states. Thibet said Nepaul had taken too much, but instead of sending commissioners to fix the line at once, Thibet delayed and delayed. Then the Indian Government intervened and got together a scientific expedition which was now encamped on the borders of Thibet waiting the arrival of the Thibetan commissioners.

Another gentleman wanted to know whether Russia would send a similar commission and what would be

the success it might expect; to which Mr. Kawaguchi replied: *Keredomo: Watakushi wakarimasen*, and raised a general smile.

Finally, Mr. Weston said that a great deal of interest was attached to the election of the Grand or Dalai Llama of Thibet, but very little was known regarding it. Could Mr. Kawaguchi give them any information on the point?

Mr. Kawaguchi said that the election of the Grand Llama was called an act of inspiration. The four chief temples of Lhassa were called upon to select a new Grand Llama, and as the gods had not time to call a council and decide among themselves who was to be the Grand Llama, each temple took a hand, and its chief wrote down the name of a child whom it thought fit and proper to fill the office. These four names were then placed in a golden box and sealed. The box remained unopened for seven days. Then with all pomp and ceremony it would be brought out before a solemn conclave of the higher priesthood, the seals broken and a slip withdrawn. The child whose name appeared on this slip became the new Grand Llama.

On the motion of the Rev. E. S. Booth a hearty vote of thanks to Mr. Kawaguchi and his able interpreter, Mr. Guy, was cordially given, and then the rest of the time was spent in examining the unique objects of interest which Mr. Kawaguchi has brought from Lhassa.

By unanimous vote, Article XV. of the Constitution was amended, as previously proposed, to read: "All Members of the Society shall be elected by the Council. They shall be proposed at one Meeting of the Council and ballotted for at the next, one black ball in five to exclude; but the Council may, if they deem it advisable,

propose and elect a member at one and the same Meeting: provided, that the name of the Candidate has been notified to the Members of the Council at least two weeks beforehand. Their election shall be announced at the General Meeting following."

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## ANNUAL GENERAL MEETING.

*14. December, 1903.*

By kind invitation of His Excellency Sir Claude Mac-Donald, the Annual General Meeting of the Asiatic Society was held at the British Legation, Tokyo, on Monday, December 14th, at 4 p.m.

The minutes of the previous meeting were taken as read.

The Secretary read the list of Members elected during the year; also the following

### REPORT OF THE COUNCIL—SESSION, 1903.

The Council of the Asiatic Society has to report for the year ending to-day the following matters of interest.

During the year, nine Council Meetings, two General Meetings and one Special Meeting have been held. At a General Meeting on November 4th, Dr. Belz read a report on his visit to Tonkin as a Delegate of the Society to the Congress of Orientalists held in connection with the Hanoi Exposition. At the meeting to-day, Professor A. Lloyd lectures on "A Chapter in Indian History." At a Special General Meeting in Yokohama, November 25th, Mr. Ekai Kawaguchi lectured on his "Visit to Lhassa."

Mr. Lay's paper, "History of the rise of the political parties in Japan," read at the last annual General Meeting, has been published as Part III. of Volume XXX. of the Transactions. No new papers for publication have been accepted within the year. Such "lean" years are perhaps inevitable for a Society which depends wholly on voluntary contributions. The Council keenly regrets this,

and is therefore specially glad to report at least four papers as being already in prospect for next year.

In other directions, the Council can report encouraging progress. Accessions to the membership of the Society have been eighteen—seventeen newly elected members and one renewal. Losses have been three—two deaths and one resignation.

As indicated by the number of meetings, the Council has actively worked to promote the interests of the Society. It has ordered the publication, for information of members and others, of a pamphlet containing the Constitution as revised to date, and a complete list of all publications of the Society. It has had prepared an index of one number of the Transactions, with a view to ascertain the cost and the feasibility of preparing an index for all the Transactions. It has with the aid of special committees revised, and in some cases slightly modified, the prices of Transactions, taken steps to infuse greater interest in the election of Officers and Members of Council, and fixed terms on which Learned Societies and Libraries (not private) may obtain publications of the Society on regular subscription. Finally, it has under its supervision a Committee engaged in the extensive work of arranging works in the Library with a view to render them more easily accessible and thus vastly to increase the utility of the Library. This is merely a brief record of things done.

The Report of the Treasurer was presented as follows:—

TREASURER'S REPORT, ASIATIC SOCIETY OF JAPAN,  
DECEMBER 14, 1903, RECEIPTS.

By Balance in bank Dec. 16, 1902. ...	2,513.82
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By Membership fees .....	406.33
By Sale of Transactions .....	580.75
By interest and Miscellaneous.....	65.87
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	3,566.77

## EXPENDITURES.

To Librarian, for printing of Transactions, assistant, postage, &c. ....	401.32
To Insurance .....	100.00
To Rent (2 years).....	200.00
To Postage .....	21.07
To Balance in Bank, Dec. 14, 1903....	722.39
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	2,844.38
	<hr/>
	3,566.77

R. S. MILLER,

HON. TREAS.

The Librarian said that he was unable to make a formal report. A year ago he had stated that the space of the Library was so over-crowded that, not only were the works in the library more or less inaccessible, but also there was absolute lack of accommodation for publications actually being received. The matter was brought to a head by the arrival during the Summer of four large cases of books from the Smithsonian Institution. Council appointed a Committee to investigate the condition of the Library and to remove to some school library such publications as were hardly likely to be used in the Library of the Society. That Committee began to hold sessions in October, and is still in the midst of its labours. The result is such a confusion in the state of the Library that a report at present is impossible.

The election of Officers and Members of Council for the ensuing year resulted as follows :—

President, Professor A. Lloyd; Vice Presidents, for Tokyo, Dr. D. MacDonald; for Yokohama. H. B. M's Consul-General, Mr. J. C. Hall; Corresponding Secretary, Professor E. H. Vickers; Recording Secretary for Tokyo, Professor E. H. Vickers, for Yokohama, Dr. J. L. Dearing; Treasurer, R. S. Miller, Esq.; Librarian, Professor J. T. Swift; Members of Council, B. H. Chamberlain, Esq., Professor C. S. Griffin, J. McD. Gardiner, Esq., J. H. Gubbins, Esq., Rev. D. C. Greene, D. D., Rev. A. F. King, R. J. Kirby, Esq., Rev. Walter Weston, Professor E. W. Clement, Rev. H. H. Guy.

Professor A. Lloyd, having been introduced by the Chairman, Rev. D. C. Greene, D.D., read his lecture on.

#### A CHAPTER IN INDIAN HISTORY.

There are two points that I wish to make by way of preface to this paper. In the first place, it is, I fear, on a subject which however attractive it may be to me personally, cannot be made amusing or interesting even to the majority of my hearers or readers.

In the second place, I fear, that in addition to being neither amusing nor interesting, it will have to bear the reproach of not even being instructive. To be instructive there must be at least a certainty about the thing taught; but when we come to the History of India all is uncertainty, confusion and guess-work. We cannot tread with the firm step of the historian who is confident of his ground: all that we can do is to grope and feel and make a cautious step here and there. The

only thing then that I can say about my paper is that it is tentative, and possibly suggestive; and with these few words of introduction I will plunge into my subject.

Our earliest knowledge of India—the India of the Vedas, a thousand or more years before Christ—shows us the country then, as now, under the rule and dominion of a white race of conquerors. The white conquerors of antiquity spoke of themselves as the Aryans—the brave race, possibly, or the men of culture—and invading India from the N. W., across the Indus and through the upper reaches of the Ganges and Jumna, naming this district the *Aryavarta*, or home of the cultured.

This district came under their own direct rule, but their power and influence reached out far beyond the lands which they had formally annexed to themselves. As far as the mouths of the Ganges, as far as the Vindhya Hills and beyond them, from the Himalayas to Cape Comorin, they extended their influence and their presence, and, being a race of energy and power, they gradually acquired for themselves everything that was worth having in the lands which they had chosen for their adopted home. They were the priests, and the warriors, the merchants and the farmers, and from these professions which they thus monopolized they took the names of their highest classes or castes—the *Brahmans* were priests, lawyers, and scholars, the *Kshattriyas*, were warriors, and the *Vaisyas* were farmers and merchants.

These three classes—the aristocracy of ancient India—were a close corporation, held together by pride of birth and station. They were *dvija*, “twice born,” “the regenerate”—the term had a social as well as a religious meaning with them—and they had nothing but contempt for what was outside of their pale.

What was outside of these three holy castes was marked off by a colour line as sharply drawn as that which is now drawn in the United States. The *Sudras*, and the *Pariahs*,—the former, the dark-skinned aborigines living in Aryan states as helots, serfs, or bondmen, and the latter, the aboriginal hill-tribes altogether outside the pale of Aryan civilization,—none of these were “twice-born,” none of them possessed the *Arya varsha*, or Aryan colour. They were on the other side of the colour line, and between them and their light-skinned conquerors no social intercourse was possible. They tolerated each other, and that was all.

A good deal of the history of India may be summed up as a record of continual upheavals of the down-trodden aboriginal races against the Aryan predominance, and especially against the high-handed tyranny of the Brahman caste.

In these upheavals they gained unexpected allies from the ranks of their oppressors. The Brahmins, who were priests, lawyers, and scholars, often exhibited in their dealings with their fellow Aryans of other castes, a combination of intolerance, cunning, and pedantry which the others bore with a very ill-grace. Or, it often happened that a Kshattriya or Vaisya, living away from his own people on his estate or farm, where he had none but aborigines to associate with, gradually came to be drawn closer to his neighbours and associates, and to lose touch with his own people whom he saw but seldom. In these and in other ways there grew up a discontented party amongst the Aryans themselves, and thus there was formed between the two races an intervening class, formed from both, whom I should compare, if it were

not obviously an invidious thing to do so, with the "poor white trash" of the South. In the hands of these men the opposition to Brahman despotism took a more enlightened as well as a more spiritualized form. Several of the great schools of Hindoo philosophy are esteemed heretical by the Brahmans: they were established by discontented Aryans seeking some logical ground for their opposition to Brahmanism. Several forms of religion showed themselves in opposition to the religious system which had grown out of the worship of Vedic times. The most noted of these—Jainism and Buddhism—were the Kshattriyas, men of the warrior caste, in revolt against the ceremonialism of the Brahmans.

Buddha died in B.C. 481 (that is at least the commonly accepted date). His long life had been spent in the inculcation of a simple and yet exalted system of religious morality which was well calculated to unite together into one the complex network of races that live together in the peninsula of India. Buddha knew nothing about a privileged race of twice-born people, nothing about the colour line that separated Aryan and Pariah. His salvation was free for all men, and his community of monks made no distinction between clean and unclean. He tried to weld India into one body: and if we remember that during the years of Sakyamuni's ministry the Persian King Darius Hystaspis established himself in the Punjab, we shall not perhaps be astonished at the success which attended his efforts. India perhaps felt that she needed a united front to present to the new invader.

Buddha died in B.C. 481, and within a few weeks of his death, his followers, meeting in Council in the cave at Rajagriha, recited in an oral form the whole of his

teachings on doctrine, morals, and discipline. That they could recite it orally speaks volumes for the simplicity of the original deposit of Buddhistic teaching.

Just one hundred years later it was necessary to hold a second council, and the subject discussed was the Ten Indulgences. The early Buddhist morality had been a hard and severe one. It was admirably suited for a band of religious fanatics going forth in the first burst of missionary enthusiasm. When the number of adherents became a large one, and when for other reasons it became necessary or at least advisable to attract to the Buddhist cause as large a number of adherents as possible and to let Buddhism loom as large as possible in the eyes of the world, it was very natural that a demand should arise for a relaxation of the original rule. This, I think, will be found to give a satisfactory reason for the Ten Indulgences which the Second Buddhist Council sanctioned.

The Brahmans were at this time weak and divided : the Buddhists strong and buoyant with hope. They were evidently straining every nerve to become the dominant state religion of India, and it was not long before they got their chance.

In B.C. 334, not fifty years after the Council which had granted the Ten Indulgences, Alexander the Great started out on his career of conquest, and eight years later, B.C. 326, crossed the Indus, defeated the Indian King Porus at the Hydaspes, and threatened the whole of India with his power. Porus was a Brahman, and in his person Brahmanism had showed herself powerless to defend India from invasion. It is true that Alexander died soon after, but Hellenism had come to stay, and India needed a saviour. The saviour was found amongst the dark-skin-

ned aborigines and the hour of Buddhist prosperity had come.

In the middle reaches of the Ganges, on the confines of what is now the province of Bengal, with its capital near the city now known as Patna, was the Kingdom of Magadha, a country which for centuries had been ruled over by a dynasty of Aryans with liberal tendencies who had from the earliest times been very favourably disposed towards Buddhism. Magadha was, in fact, the headquarters of Indian Buddhism, and if we take a map of India and compare the position of Patna with that of Delhi, which in later years became the capital of the Mogul Emperors, we shall see that it was not so badly placed for becoming the seat of Empire for the whole of India.

In the year 320, three years after the death of Alexander, a successful insurrection placed on the throne of Magadha an adventurer of the Sudra caste, Chandragupta by name, who established a dynasty that lasted for many generations. He was not a Buddhist but he was certainly not a Brahmanist, for he did what no Brahmanist would have done—he married the daughter of Seleucus Nicator, the general who succeeded to the Asiatic dominions of Alexander, and by his consummate state-craft saved India from a conquest by the Greeks.

Chandragupta, (who has been supposed to have been by religion a Jain) died B.C. 291. His son may be passed over: his grandson, the celebrated Asoka, came to the throne B.C. 263. Asoka was a man of strong religious feelings, he has been called the Constantine of Buddhism, he might perhaps equally well be called its Kaiser Wilhelm, for he had all that monarch's fondness for preach-

ing sermons to his subjects, and he preached them on stone so that they might never be forgotten. Originally, like his grandfather, a Jain, he was converted to Buddhism some years after his accession, and distinguished, himself by the fervour of his zeal in the propagation of his new faith.

A third Council was held: doctrines revised, discipline restored, and what was more, a great band of missionaries sent out towards all the four quarters of the compass to preach the faith to which the Great Asoka had given his adherence, and, it may be, extol the power and justice of the great monarch who, in early days, had styled himself Piyadasi, "the friend of the gods," and who had now become the patron and friend of the Buddhists.

Within a few years after the close of the Council, the Buddhist emissaries had pushed out from Magadha to Kashmir and Sind in the West, to Ceylon in the South, to the Malay Peninsula, Java, and Siam, in the South and East. What they took with them we know from the conditions of Buddhism in Ceylon, the country in which Buddhism has found a more congenial soil than anywhere else in the world. It was no longer that simple and condensed form of words which the early disciples had been able to recite without books in the cave of Rajagriha, neither did it consist of tremendously long dissertations such as the *Dai Hannya Kyo* (*Maha Prajna Paramita Sutra*) known to Buddhists in Japan. The sacred books of Buddhism, written in Pali, and revered in Ceylon, are those known as the scriptures of the Lesser Vehicle, and form as it were a mean between the brief simplicity of the original deposit and the lengthy prolixity of some of the *Mahāyāna* Scriptures. They are far

more philosophical and less theological or doctrinal, and perhaps not so lofty in their aim.

Asoka died in B.C. 225. His principal work was undoubtedly to promote the spiritual and ethical welfare of his subjects, but mixed with his religious work there seems to have been more or less of a lower ambition—the desire to be the ruler of a mighty Empire and to unite the peoples of India, as far as might be, under one sceptre. These dreams, however, were destined only to have a transient fulfilment. His heirs were not the inheritors of Asoka's genius: the dynasty which he had founded passed away, and not many years after his death, Northern India passed under a foreign yoke. From B.C. 181 to B.C. 151 mixed hordes of Greeks and Bactrians re-established the conquests of Alexander and Seleucus, and Graeco-Bactrian influence established itself in the peninsula. It is in this period that is placed the life and activity of Nagasena, the forerunner of the Mahāyāna School of Buddhism, known to us through a book in which he is represented as discussing religious problems with Menander, one of the latest of these Graeco-Bactrian Kings. The book itself is probably of a later date, but the very fact of its existence points to the existence of the tradition which makes the Greek King Menander to have been a Buddhist.

The age of the Graeco-Bactrian Kings—B.C. 180 B.C. 100 must have been an age of great commercial and literary activity. Rome, which had just destroyed the Empire of Carthage, was in the period of greatest expansion. Syria and Egypt were still mighty monarchies, and the luxury which was already then invading Europe made great demands on Indian commerce. Greece and India acted and reacted upon one another, and the influence

mostly exercised by Greece upon India was not purely Hellenic, but Hellenic mixed with Syrian or Egyptian elements.

I have often thought, and here I write more by way of conjecture and suggestion, that it is to this period, when the intercourse between India and the Levant was so frequent, that we must ascribe the origins of Gnosticism on the one hand, and a part of the Mahayana Scriptures on the other.

Gnosticism, I know, did not make its formal appearance in the world until some time after the appearance of Christianity, but Gnosticism was a very complex system of philosophy, if philosophy it may be called, and complex systems such as this do not spring into existence in a day. I look upon Gnosticism as a system of eclectic religionism which took something from Buddhism, and something from India, and something from Palestine and something from Greece and which, confronted by the rising tide and youthful energy of Christianity, took something from that faith too. But Gnosticism existed before Christianity, and has so many points of similarity to Buddhism that it is impossible to avoid the inference that the two have had some connection with one another. Certainly, the Greek word *gnosis* has the same meaning as the Sanscrit *bodhi*.

It is in this period also that I feel disposed to place the beginning of some part of the Mahayana Scriptures.

It is known that there are among the Mahayana writings a few that select Amida as the sole Buddha to whom the devout seeker after salvation need have recourse, and who place in the Western Paradise of Amida the Heaven which should be the immediate goal of this life's

religious aspirations. The books themselves, as we have them, belong perhaps, from their style, to a later century—I am not judge enough to express an opinion on that—but we find in Greece and Rome at this time a tendency to Henotheism, the picking out of one God to the exclusion of others: we find the same in Hindooism in the devotion to Krishna as the one divine being who is worth cultivating, out of the whole number of divine beings, and I look upon Amida as the Buddhist answer to Krishna and the counterpart of the Gnostic conceptions of later times.

But to return to history. About 100 years before Christ, a Turanian tribe, sometimes spoken of as Scythians, and sometimes as Sakae, in Chinese *Sze*, invaded India, and established a Kingdom in *Kashmir*, which lasted fully three centuries. When Our Lord was born, a Scythian monarch (an ancestor of the present Rajputs) was sitting on the throne of the largest and most powerful state of India: and when the first Christian preacher came to India, the sovereign of the state to which he is said to have come was the Buddhist sovereign Kanishka (A. D. 64-120). Kanishka was not only one of the greatest Kings of the north of India, but also one of the most zealous of Buddhists. It was he who summoned the third, or, as some call it, the fourth Council of Buddhism, and it was he who, with the assistance of As'vaghosha and Nāgarjuna, pushed the preaching of Buddhism far beyond the borders of India proper, to Thibet, to the country beyond the Himalayas, and as far as Turkestan.

Kanishka's council, which was held, according to the generally received opinion, about the year A.D. 60 or 70, settled the first draft of the *Mahāyāna* Canon of Scripture.

What that Canon originally comprised is not exactly known. It certainly did not contain the whole of the multitudinous volumes which now belong to it, for many of these are confessedly of a much later date: but its principal books were certainly the so-called nine *dharmas*, of which the *Mahaprajna Paramita Sutra* (Dai Hannya Kyo) the *Lalita Vistara* and *Saddharma pundarika*, are the most important. The first of these contains the philosophy of the reformed Buddhism; the second, the earthly life, and the glorification of the Founder of Buddhism.

In the formation of the *Mahāyāna* Canon, Kanishka had the assistance of two great priests who may be considered the founders of *Mahāyāna* Buddhism.

Nagarjuna, (Jap. Ryujyu) a native of Berar in Central India, the writer of the so-called *Madhyamika Sutras*, which maintain the philosophical doctrine of the *void*, a doctrine which permeates the *Hannyakyo*, and which is found in some Greek philosophies, but very distinctly in the *kenōma* and *plerōma* of Valentinus, Basilides and other contemporary Gnostic writers. The *Hannyakyo* is pantheistic, the impersonal essence from which Buddhas, gods and men alike emanate (Jap. *Shinnyo*), being a conception very much akin to that of the Gnostic *Bythos*.

Kanishka's other coadjutor was As'vagosha (Jap. Memyo), a poet and the author of a famous Sanskrit lyric, the *Buddha carita*, or life of Buddha, which is an abbreviation or condensation of the *Lalita-vistara* mentioned above.

Two points, connected with this period, deserve to be touched on.

Indian tradition says that Nagarjuna obtained his *Mahayana* during his sojourn amongst a tribe known as

the *Nāgas* or snake-men. It is perhaps only a coincidence, but it is certainly curious, that one of the most prominent, though least known, sects of Gnostics was called the *Ophite*, or Snake sect.

It is also worth remembering that St. Thomas, the Apostle of Christ, is said to have preached in India during the reign of Kanishka, and that the Apocryphal "Acts of the Blessed Thomas," says that he was martyred in a city which has been identified with Kanishka's capital, and by a prince of the name of Misdeo, who has been identified with Kanishka's grandson Vasudeva.

The whole of the Sakya era, and of the Gupta era which followed it (these two eras embracing the first three centuries of our chronology), was an age of great literary activity. The Brahmans, who had been long waiting for another innings, were stirred to activity, by leaders such as the great Sankarāchārya, to a fresh combat with Buddhism, which, divided into the opposing schools of the Greater and Lesser Vehicles, was no longer able to withstand the attacks of its determined and persevering foes, and though in A.D. 634 a fifth council was held under a King of the name of Silāditya to settle the differences between the two great schools, the day of Buddhism was over. It was attacked by Brahmanism on the one side, by the rising vigour of Mahommedanism on the other, and it fled from the sacred soil of India to recuperate itself in Thibet, China and Japan.

The rest of Buddhist history scarcely concerns India: but it should follow as a necessary conclusion to this paper.

About the year 800 A.D. a Buddhist monk of Peshawur,

Asanga by name, preached a new form of Mahayāna, known as the Tantra Buddhism, which consisted in engrafting the local deities of Thibet on to the Buddhas, so that the former were considered to be the personifications of the latter. This *Tantra Yogacchara* Buddhism was brought over to Japan by Kōbō Daishi in the so-called Shingon sect, and, by identifying the deities of Japan with the Buddhas, was the first to make a permanent place for itself in the religious consciousness of Japan. Thus the last formed of Buddhist sects was the first to take root in Japan, and the others came in reverse order—after the Shingon, the philosophic Zen and Tendai, which based themselves on the Hannyā Kyo and Hokekyō, and after these the Pure Land sects of the Jōdo, which took as the basis of their teachings the faith in the mercies of the one Buddha Amida.

At the close of the Lecture, Rev. C. F. Sweet asked Professor Lloyd how he could fix upon the year 481 B.C. as the exact date of Buddha's death? Professor Lloyd replied: "The date of the death of Buddha is fixed by the Second Council, which is known to have occurred 100 years before the invasion of Alexander."

The Chairman then spoke substantially as follows:— You certainly will not expect me to say anything new regarding the history of Buddhism which Mr. Lloyd has so clearly outlined for us. He has made us all his debtors by his very interesting lecture. When he said in advance that he feared his sketch would not be instructive, he under-estimated, I think, the part which intelligent conjecture plays in instruction. Conjectures based on the careful collation of facts by one scholar after another have filled many a gap in history and it may well

be that a trustworthy chronology of Indian Buddhism is among the possibilities of the future. If so, it will be reached through a series of conjectures each term of which will have had its value,—will have been instructive. Certainly the relation between Gnosticism and Buddhism, which Mr. Lloyd sees, is a matter of deep interest, and the points of similarity between the two systems are very striking. Incidentally Mr. Lloyd has referred to the transmission to Japan of one of the later forms of the Mahāyāna school, where it has become the doctrine of the Shingon sect. This reference suggests an important field for research lying before our door. It is no doubt true that the beginnings of Japanese Buddhism are obscure, but I think that investigations conducted under the guidance of the spirit which has opened so many closed doors in the history of other lands would yield results of great interest to the student of the history of religion all over the world. We must not forget that it is not merely the beginnings of Buddhism in Japan which should attract the student, for the growth of Buddhist thought and Buddhist institutions in Japan is not less worthy of patient, painstaking study. The literature is abundant, superabundant, indeed, after the period of planting.

To one possessed by the historic spirit so sedulously fostered in these days in our best universities, the otherwise tedious path of sifting this mass of literature will be enlivened by many glimpses of the social life of the people, which, taken together, will enable him to reconstruct the society of olden time with a completeness hardly possible now. Certainly no adequate setting forth of that old life has yet been made, and the chasm which separates it from the life of to-day is by no means appreciated

by most observers, even among those who have lived long in Japan; yet it is only those who by the constructive imagination have made the old days live again that can rightly measure the progress Japan has made and see the goal towards which her course is making.

While not strictly germane to the subject of the afternoon, before leaving the chair which you have kindly allowed me to fill for so many years, you will pardon me, I am sure, if I suggest for the benefit of the younger members of the society, two or three other fields of inquiry into which I trust they may see their way to enter.

The first is that of biography. The lives of a few of the leading men of Japan have been written, but there are many others of whom the world would like to know, especially if their lives could be shown in their natural environment. Some of the most interesting and instructive biographies will be those of men of lesser note, such for example as belonged to the little coterie of scholars of the Dutch language, in the first half of the last century, who might well be called the harbingers of the new civilisation. Here, too, the materials are abundant. A translation of a biography with suitable annotations would have the deepest interest.

Another line of investigation might well be the dialects, especially those of Kyushu, though those of the extreme north would possess hardly less interest to the philologist.

Another still might well be some department of modern life, such, for example, as agricultural education. Perhaps no country in the world is making more strenuous, or more successful, efforts to place its agriculture on a scientific basis. Witness the two Agricultural Colleges

and the two grades of subordinate schools in, I think, every prefecture, not to speak of several schools with the specific object of training young farmers in the production of silk. Such investigations would not consist simply in the collation of the statistics published by the Department of Agriculture and Commerce; but in visiting the schools, studying their methods; observing their success in awakening an intelligent interest in practical agriculture on the part of the students; examining the attempts being made to adjust the life of the farmer to the new social conditions, etc. The problems of the Japanese small farmer are many and grave, far more so than most foreign residents dream, and whether we look at them from the point of view of philanthropy or from that of sociology, they should possess absorbing interest.

These examples are simply illustrations of the many and varied fields which are as yet relatively unworked. There are others not less inviting. But they are not to be looked upon simply as interesting. The results are bound to be instructive and who can tell but what some of them may sway in an important degree the current of the world's thought.

The CHAIRMAN then said that he had for several years derived great pleasure from his position as President of the Society; that he desired to thank the Society for the honour and the pleasure conferred upon him by his repeated election; and that he would most cordially bespeak for his successor the same warm support and sympathy that had been extended by the Society to himself.

Professor A. LLOYD said he was sure that many others would have been better than himself as President of the Society. But, since the Society had honoured him by

electing him President, he could only express his warm appreciation of the honour and say that he would do all in his power to serve the Society efficiently.

On the proposal of the Chairman, every member of the Society rose to vote thanks to His Excellency Sir Claude MacDonald for his kind and pleasant entertainment of the Society.

The CHAIRMAN declared the meeting adjourned.

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## MEETING IN TOKYO.

*Jan. 17. 1904.*

A general meeting of the Asiatic Society of Japan was held at the Parish Building, No. 54 Tsukiji, on Wednesday, January 17th, at half past three o'clock. The previous announcement that a lecture would be given by Rev. Ekai Kawaguchi on his "Personal Experiences among the Tibetans" had attracted a large audience. The President of the Society, Professor A. Lloyd, occupied the Chair. He announced that the minutes of the last meeting had already been published, and would therefore be allowed to stand without reading. He said that it gave him very much pleasure to introduce to the audience Mr. Kawaguchi of Tibetan fame. Tibet is a country in which none of us would like to live, yet it is a country of great interest. It is much before the world to-day. Mr. Kawaguchi is so well known as an entertaining lecturer and Mr. Guy also as an able interpreter, that he might be excused for not taking any time and for introducing Mr. Kawaguchi at once.

Mr. Kawaguchi expressed great pleasure in addressing the audience. He begged to thank Mr. Gardiner, Chairman of Committee, for inviting him, and the auditors for their presence. He then delivered his lecture in Japanese, stopping at intervals for Mr. Guy to interpret it in English. From notes made on the English interpretation, the following summary has been prepared.

Mr. Kawaguchi had in mind to go to Tibet in 1893, but actually left Japan in 1897. The country which we

call Tibet is not so designated by its inhabitants. In their language, the land is called *Po-i Poi*. If asked about his nationality, a Tibetan would reply that he is a *Poi*. Two explanations are offered for this term. (1) The inhabitants of India say that it is the region whence their three or four great rivers flow down into India, giving life and prosperity. These rivers are gods, and their source must be where the gods dwell, their most sacred home—*Boda*, which is corrupted into *Poi*. (2) The Tibetans assert that their ancestors were divine people who called spirits from six different sources: from fierce beasts, beasts which eat no food, ordinary brutes, men, heaven and hell. They were the *Poi*. The word "Tibet" is of Persian origin, meaning high land. In Japanese writing, the character means (1) West, (2) godown, (3) earth. The term Tibet or Tobet used by Japanese is an imitation of the foreign word. The name of the country known to its inhabitants is *Poi*, and concerning that country the lecture treats.

Mr. Kawaguchi left Japan in June, 1896, and went to Darjeeling, India. He had selected that place to study the Tibetan language, on account of recommendations from Indian students in Japan. At Darjeeling, he passed one and a half year studying the language. In 1899, he left Darjeeling and went to Nepaul. It would have been an easy journey to go direct to Lhassa. But, in order to avoid suspicion and discovery, he chose a circuitous route. He sought his information concerning roads from beggars. Beggars do not usually follow direct routes, and so their knowledge best served his purpose. He proceeded north-west around Manasarowar Lake. With guides and porters, he rounded this lake in fifty days and came to Lohtzalahn within fifty miles of Lhasa.

Having met soldiers here, he stopped at Rho Tsalon for one year and studied the routes. It is a roadless country. The people direct the inquirer, not by pointing out a roadway, but by saying that at a certain place a hermitage would be found. He dared not make direct inquiries, but had to proceed cautiously and piece together his information, so as not to cause suspicion and discovery. The way lay through the Himalayas. Finally he set out from Lohtzahn, and pursuing a circuitous route, arrived after fifty days at the City of Lhassa. His servants had been bothersome, and so he sent them back. Thus, carrying his 60 to 80 pounds of baggage and traversing mountains covered with snow, he entered the City of Lhassa alone.

In looking over Thibet from the mountains, Mr. Kawaguchi was much surprised by the view. He had expected to see a great plain; there stretched away a broken series of mountains and valleys. This part of the trip was made in the months of June and July—a season when the weather here is balmy or hot; yet there snow frequently fell during the night. This enables us to imagine the rigours of winter. There were many streams and rivers to cross. In the absence of bridges or ferries, the traveller could only remove his clothes and wade through the icy waters. He had many mishaps. On one occasion, he was borne away by the torrent and lodged in banks of snow and ice. His benumbed body was restored by being placed between two sheep and subjected to the influence of their warmth.

Lake Manas Narako, as is well known, is the highest in the world. In India, it is believed to be the source of four great rivers, among them being the Ganges; and

the Bramaputra. But, in circumventing this lake, Mr. Kawaguchi discovered that it is not the source of any river. Near by is a second lake around which Mr. Kawaguchi passed, in order to reach the public road. This is in fact no road, no labour having ever been spent either to make or to repair it. It is merely a sort of trail from which yaks and travellers have worn the grass. At intervals of about fifty miles on this path, there are villages. Here there are houses, although ordinarily the Tibetans live in tents made of yak cloth. In this region, the air is extremely rarefied. The traveller suffers, has difficulty to breathe and even spits blood. While rounding the mountains, a great misfortune overtook Mr. Kawaguchi. Two robbers—little robbers, as big robbers would not waste time on a poor priest—set upon him and robbed him. They took his baggage, took everything, save his books and some money which was concealed inside of his clothes. Alone in the mountains, with only snow for food, drink and bed, he wandered for three days. On the third day, hungry, faint, almost blinded by the bright glare of the snow, he was found by a large Tibetan and taken to the Tibetan's tent. While resting and recuperating there, he was bitten by a dog. This new misfortune obliged him to remain there a long time to recover. Leaving this place, he was taken into the caravan of a large merchant and by an easy journey came to the village of Haruzei, whence Lhassa was easily reached. It was now July 21st, 1901. (Through error, the date is stated as March, 1900, in an article written by the lecturer for the *Century Magazine*.)

The climate is comparatively mild in central Tibet. In summer the thermometer rarely registers more than 80

degrees. There are no cold winds, such as blow in Tōkyō. On arrival in the City of Lhassa, Mr. Kawaguchi took lodgings in the Sera School. Although many things might be said concerning his trip, it is most interesting to speak of Lhassa.

The architecture of Lhassa is typical of that in all Thibet. The temples are built of stone. Their roofs are flat and covered with a cement-like substance. The general form is castle-like. The houses are mostly constructed of a sort of adobe sun-dried bricks. They are lighted from above, by means of a kind of sky-light without glass. In the better homes, the ceiling is covered with a white cloth. They have no floors, natural earth serving instead. But in the corner of the room there is a carpet, where they sleep and sometimes also sit, and whither they always show guests. In material and finish, the houses are rough. Timbers and boards are not planed or polished.

The name of Lhassa signifies "Country of God." Looked at from a distance, it also may give that impression. But a single close view shows that it is a misnomer. It is in fact a very dirty place. The streets are narrow and filthy. The shops of the city are of two sorts. One kind is similar to those of Japan—a room with the side open and the wares exposed to view from the outside. The other variety consists simply of stands or places in the street, where the goods are spread out to view. The usual size of a shop is about twelve feet—twenty or twenty-five feet would be very large. In them, are sold cloth, butter, tea, flour, Chinese breads, and native products generally, also some foreign things (not specified). Some foreign food-stuffs are imported from India; but they are very

dear and only the rich can afford to buy them. Restaurants exist and in them noodles chiefly are sold. Noodles with a little meat added would be a Thibetan feast.

Most of the people in Lhassa are of course Thibetans. But there are also Nepaulese to the number of four or five hundred, about two hundred Cashmerians and many Chinese. Thibetans in many respects resemble Japanese, but in some respects they differ from Japanese. In strong contrast with Japanese are their great stature and their filthy habits. Their indifference to dirt may be indicated by saying that a Thibetan's ideals of cleanliness are the Chinese! Thibetans represent themselves as being very religious. They pretend to be devout Buddhists. If asked about their purposes or desires in life, they would reply that their one ideal and their one desire is Buddha or to realize Buddhism. For this, they work, live, steal. But this is mostly pretence. Outwardly they appear calm, mild and simple; but inside they are harsh and cruel.

Thibetan customs are many and curious. Among the most interesting of them is the marriage ceremony. In Thibet, the rule is polyandry, but polygamy is occasionally met with. For example, if there be a family of five sons, all together take one wife. The eldest is called the "father," and each of the others is called "uncle." On the other hand, if there be a family of three daughters and no sons, all three sisters take one husband. In the latter case, polygamy arises; but this is not so frequent. Marriages are arranged by an intermediary or "go-between" with the parents of the bride or brides and groom or grooms. The girl is not consulted in the matter, although she is to become the head of the new house. When the arrangements have been completed, the parents

give the girl oil and hair ornaments and let her wash her hair. At other times, the hair is not washed. In fact, there is very little washing done in Thibet. There it is considered an honour never to have washed. The parents tell the girl that she is to go to a certain place as bride. Her wishes are not consulted and she has no say in the matter. Finally, the friends of the bride and of the groom come to the bride's home and stay all night. The members of each group banter those of the other and urge them to drink. Should one drink too much and fall asleep, custom allows the other group to take from him some article to be next day ransomed by the owner. On the following day the bride bids farewell to the family gods—"the gods of happiness." She must persuade them to stay there and not to follow her. In order to convince them, she calls on them to witness the feast prepared for them. She tells them that they are surrounded with abundance and care, whereas the place to which she goes is poor and miserable. Then the bride, with the two groups of attendants, sets out for her new home—the home of the groom. If she pass through a village on the way, it is permissible for the villagers to steal the bride and require a ransom for her. This is justified on the ground that she is without gods and accompanied by demons. Her passage through the village will thus bring it ill-luck. The ransom money is required to appease the gods. When the bride arrives at her future home, the gate is closed against her. The groomsmen are now before the gate. Thus accompanied by demons, the bride cannot enter. The groomsmen are provided with a pyramid of flour encased in dough. This is thrown by one of them at the bride, and the break-

ing of it drives away the demons. If the bride's attendants catch the one who throws the magic pyramid, he is obliged to pay a penalty. The bride now asks for the gate to be opened. The request is refused until she pronounce a blessing on the gate. Then the gate is opened, all enter, and the ceremony is ended.

Among the Thibetans, there are four different forms of funeral ceremony. They arise from the Indian proverb that man comes from four elements; viz., earth, water, fire, wind. According to the first ceremony, the bones are crushed, the flesh is cut in pieces the body cooked and fed to dogs, birds and eagles. According to the second ceremony, the body is burned, consumed by fire. This is not common, but is sometimes practised. In the third ceremony, the corpse is thrown into one of the great rivers, after having been decapitated and dismembered. According to the fourth form, the body is buried in the earth. This method is rarely employed—only when the other ceremonies are inconvenient.

Music and literature among Thibetans are at a very low stage. They have but a single musical instrument. It is similar to the *samisen*. Thibetans sing and dance. Dancing is done with the feet, not with the whole body. Some strike with the right, some with the left foot, and, what is peculiar, all do it precisely alike. Their songs are of two kinds. Common songs deal with love, bravery, unusual exploits. Priestly or religious songs are prayers to Buddha. Mr. Kawaguchi chanted a sample of each, and they were respectively rendered into English thus: (1) "Yara, yara," (this is only a prelude) "As the azalea blooms all over Thibet, but the red, beautiful and sweet-scented ones bloom only up on the hills, so perhaps my

lover's faith is beautiful." (2) "In my heart is prepared the lotus seat. O Buddha, the real source of Buddha-hood, give me thy protection; and make me that my body, heart and mouth may perfectly perform their duties!"

Many persons ask how Mr. Kawaguchi's identity was discovered in Lhasa. It happened thus. Mr. Kawaguchi went to a certain shop to buy soap—the only shop in Lhasa where good soap could be obtained. The soap merchant looked him closely in the eye. Mr. Kawaguchi had known this man at Darjeeling. He himself had been closely shaven at Darjeeling, while at Lhassa he wore a heavy beard. But he perceived that he was probably discovered and went quickly away. Being later obliged to have more soap, he returned to the same shop. The merchant would not sell him soap, but looked him in the eye, and asked "Do you know me?" Mr. Kawaguchi could not lie, and so he replied "Yes." Thereupon, the merchant took him into the merchant's house, placed him on the highest seat, then asked his (the merchant's) wife, "Do you know this man?" After closely regarding him, the wife replied "No." This shows how perfect was the disguise penetrated by the merchant. The merchant said "This is the Japan Lama." Mr. Kawaguchi knew that it was dangerous to remain in Lhassa, if his presence was known. But the merchant promised before the Gods that he would not tell that Mr. Kawaguchi was a "Japan Lama." However, this merchant was sent to India to buy iron, and there heard that the Japanese were good and had the same religion as the Thibetans. On his return to Lhassa, this merchant, without evil intentions, told the head merchant that a "Japan Lama" was in Lhassa. Later, the head merchant, in an interview with Mr. Kaw-

guchi, said: "You are not a Thibetan, Chinaman, Indian or European; what land do you come from?" Mr. Kawaguchi had in mind to say that he was a Chinaman. But the soap merchant, who was present, forestalled him by saying that this was the "Japan Lama." The head merchant reported the fact to the brother of the Great Lama. The head merchant also wished to protect Mr. Kawaguchi. But the Dalai Lama learned that the "Japan Lama" was the Learned doctor at the Sera College of Priests, who was about to receive favours and important promotions. The facts became generally known and created an uproar in the city. Mr. Kawaguchi knew that it was dangerous to remain, and so he fled the city, May 19th, 1902. Fortunately there was then a great religious festival at Lhassa, — a fact which facilitated his escape. On leaving Lhassa Mr. Kawaguchi took the most direct route to Darjeeling, and, having passed through several perilous places arrived in July safely at Darjeeling. While there he sent back to the Dalai Lama a petition in behalf of the friends who had been kind to him at Lhassa. But news of the recent expedition to Thibet cause him to fear that he may be suspected to have been a spy and that therefore his benefactors may be questioned with exceptional severity. From the King of Nepaul, Mr. Kawaguchi received as a present forty-one bibles or sacred books. These he has lent to a school. But the many other curious objects here on view to illustrate the lecture he had brought with him from Thibet to Japan, arriving here last May.

The President of the Society said it only remained to thank Mr. Kawaguchi in behalf of all who were present for his interesting lecture, and also Mr. Guy for his

efficient interpretation. As it was very late, no time remained for formal questions, but Mr. Kawaguchi would be glad to answer privately after the meeting any questions that might be asked. The meeting was declared adjourned.

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